



*The Anglican Diocese of South Carolina*

*Policy for Protection of Youth and Children from Abuse*

*Safeguarding God's Children*

Prepared by and for the

Anglican Diocese of South Carolina:

Adopted, in Revision by the Diocesan Council

Date: January 25, 2005

**Revised: February 5, 2020**

The Rev. Canon Jim Lewis  
Canon to the Ordinary

**Policy Manual on Child Sexual Abuse Prevention  
“Safeguarding God’s Children”**

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## Statement of Conditions

This policy manual on child sexual abuse prevention has been prepared and adopted to be in compliance and conformity with Diocesan **Canon XXXV** (*Prevention of Sexual Misconduct within the Diocese*), as adopted by the Diocesan Convention in February 1995.

The requirements of this policy manual apply to employees and volunteers, ordained and laity, of the diocese itself. The Anglican Diocese of South Carolina includes the collection of congregations of the parishes and missions under its jurisdiction. The parishes and missions of the Diocese are encouraged to consider incorporation of this policy to the best of its ability. Modifications can be made to accommodate the size and particular circumstances of the parish or mission.

Parishes and Missions in union with the Diocesan Convention may adopt this policy manual (with individualized modifications) as their own in order to comply with Diocesan **Canon XXXV**, certifying that they have done so by completing and returning Forms C and D and a copy of their policy (if different from the diocesan policy) to the diocesan office.

Parishes and missions which elect to adopt this policy manual as their own should substitute the name (or other suitable designation) of the adopting parish or mission for the words used herein to designate the Anglican Diocese of South Carolina.

## **Part I**

### **Code of Conduct for Protection of Children and Youth**

Relationships among people are at the foundation of Christian Ministry and as such are central to the life of the church. Defining healthy and safe relationships through policies and codes of conduct is not meant, in any way, to undermine the strength and importance of personal interaction in our ministries. Rather, it is to assist in more clearly defining behaviors and practices that allow the church to demonstrate more fully its love and compassion for children and youth in sincere and genuine relationships.

Relationships in ministry should, ideally, always be experienced as caring and without intention to do harm or allow harm to occur. This Code of Conduct has been adopted by the Anglican Diocese of South Carolina and its parishes to help the church create safe environments for children and youth and for those who minister to them. All Church Personnel are asked to carefully consider each statement in the Code and within the *Policies for the Protection of Children and Youth from Abuse* before agreeing to adhere to the statements and continue in service to the church.

#### **Code of Conduct for Protection of Children and Youth**

- Church Personnel agree to do their best to prevent abuse and neglect among children and youth involved in church activities and services.
- Church Personnel agree not to physically, sexually or emotionally abuse or neglect a child or youth.
- Church Personnel agree to comply with the policies for general conduct with children and youth as defined in these *Policies for the Protection of Children and Youth from Abuse*.
- All Church Personnel agree to comply with the *Parish Guidelines for Appropriate Affection with Children and Youth*. (Appendix A)
- In the event that Church Personnel observe any inappropriate behaviors or possible policy violations with children or youth, church personnel agree to report their observations promptly.
- All Church Personnel acknowledge their obligation and responsibility to protect children and youth and agree to report known or suspected abuse of children or youth to appropriate church leaders and state authorities in accordance with these policies and applicable state statutes.

- Church Personnel understand that the church will not tolerate abuse of children and youth and agree to comply in spirit and in action with this position.

## **Part II**

### ***Expectations and Prohibitions***

### ***Concerning Sexual Misconduct***

#### **Basic Guidelines Concerning Sexual Misconduct and Protection of Children.**

- **Sexual Misconduct Prohibited.** The Anglican Diocese of South Carolina strictly prohibits Sexual Misconduct by any ordained person, aspirant, postulant or seminarian sponsored by or working in this diocese, and by any lay employee or volunteer working in any capacity for the Anglican Diocese of South Carolina.
- **Protection of Children.** The Anglican Diocese of South Carolina strictly prohibits interaction with children and youth by anyone with a civil or criminal record of child sexual abuse or who has admitted prior sexual abuse or anyone known to have a paraphiliac diagnosis (e.g., pedophilia, exhibitionism, voyeurism) as defined by the American Psychiatric Association.
- **Sexual Abuse Reporting.** All incidents of suspected sexual abuse shall be reported to the relevant law enforcement authorities in conformity with applicable law.
- **Personnel Procedures.** Within the confines of permissible law, prior to ordination, employment by the diocese, or acceptance into the diocese (either through initial licensing or acceptance of a Letter Dimissory) reasonably thorough background checks shall be made of all clergy, employees and volunteers who regularly supervise youth activities and nurseries. Such background checks shall determine current or past Sexual Misconduct allegations, criminal records or paraphiliac behavior.
- **The Anglican Diocese of South Carolina requires that,** within six months of employment, all clergy, volunteers who regularly supervise youth activities and nurseries, and employees must complete the curriculum of initial training provided by the Diocese. In addition, it shall distribute to all of its clergy, volunteers who regularly supervise youth activities, vestry members and employees, a summary of current child abuse statutes and reporting requirements for the South Carolina legal jurisdiction. (See Appendix F for these statute references)

### **Part III**

## **General Definitions Concerning Child and Youth Abuse**

### **General Definitions**

#### **Church Personnel**

For the purposes of this policy, the following are included in the definitions of Church Personnel when they are functioning in their respective roles for the church:

1. All clergy whether stipendiary, non-stipendiary, or otherwise who are engaged in ministry or service to the church.
2. All paid personnel whether employed in areas of ministry or other kinds of services by the diocese, its congregations, schools or other agencies.
3. Those who contract their services to the diocese, its congregations, schools or other agencies.
4. Volunteers, including any person who enters into or offers him or herself for a church related service, or who actually assists with or performs a service, whether or not they have been selected or assigned to do so. Volunteers include members of advisory boards, vestries, Bishop's committees, and boards of directors.

#### **Children and Youth**

A **child** is defined as anyone under the age of 12 years.

A **youth** is defined as anyone who is at least 12 years old, but not yet 18 years old. A youth may also be an individual who is 18 years old or older, but still in high school.

#### **Regularly or Occasionally Work With or Around Children or Youth**

For the purpose of this policy, the following are included in the definition of Church Personnel who *Regularly Work With or Around Children or Youth*:

1. All clergy whether stipendiary, non-stipendiary, or otherwise who are engaged in ministry or service to the church.
2. All paid or volunteer Church Personnel whose work regularly takes them throughout the facility or grounds or have keys giving them access to the buildings on the grounds.
3. All persons who supervise or assist with supervising children or youth, in ministries, programs or activities more often than occasionally.
4. All persons who provide transportation to children or youth without other adults in the vehicle more often than occasionally.

5. Any paid personnel whose living quarters are on the grounds of the church, school or other related agency.
6. All vestry members or other members of similar decision-making groups who have the authority to approve the creation of ministries, programs or activities for children or youth.

Examples of Church Personnel who *Regularly Work With or Around Children or Youth*: include, but are not limited to:

- Children or youth choir directors
- Organists who work with children or youth
- Lay youth ministers
- Volunteers youth directors
- All Church Personnel who work or assist in the nursery more than four times a year
- All Church Personnel who work in the nursery if they are the only person over 21 present at any time
- All Staff, whether volunteer or paid, at church camps
- Adults who participate in overnight activities with children or youth more than twice a year

For the purpose of this policy, the following are included in the definition of Church Personnel who *Occasionally Work With or Around Children or Youth*:

1. Church school teachers.
2. All persons who supervise or assist with supervising children or youth in ministries, programs or activities infrequently, generally no more than three times a year or for one program or activity during a year that lasts less than a month (i.e. assisting with preparation for the Christmas pageant, or teaching on “unit” of Church School for a month).
3. All persons who provide transportation to children or youth without other adults in the vehicle infrequently, generally no more than three times a year.
4. All persons who work or assist in the nursery four or fewer times a year, whether on an emergency basis or otherwise.
5. Adults who participate in overnight activities with children or youth once a year.

### **Types of Abuse**

1. **Physical abuse** is non-accidental injury, which is intentionally inflicted upon a child or youth.
2. **Sexual abuse perpetrated by an adult** is any contact or activity of a sexual nature that occurs between a child or youth and an adult. This includes any activity, which is meant to arouse or gratify the sexual desires of the adult, child or youth.

3. **Sexual abuse perpetrated by another child or youth** is any contact or activity of a sexual nature that occurs between a child or youth and another child or youth when there is no consent, when consent is not possible, or when one child or youth has power over the other child or youth. This includes any activity which is meant to arouse or gratify the sexual desires of any of the children or youth.
4. **Emotional abuse** is mental or emotional injury to a child or youth that results in an observable and material impairment in the child or youth's growth, development or psychological functioning.
5. **Neglect** is the failure to provide for a child or youth's basic needs or the failure to protect a child or youth from harm.
6. **Economic exploitation** is the deliberate misplacement, exploitation, or wrongful temporary or permanent use of a child or youth belongings or money.

#### A. Screening and Selection

1. Any and All Church Personnel who *Regularly Work With or Around Children or Youth* shall be screened and selected utilizing at least the following:
  - a. A **standard application** completed by the applicant that includes an authorization for the release of information to conduct background checks and the **Code of Conduct** (Appendix B, Form F).

##### **Standard can include:**

- **Criminal records check** in any state where the applicant has resided during the past seven (7) years, and other states, if any, as determined by the church.
  - **Sexual offender registry check** in any state where the applicant has resided during the past seven (7) years.  
(<http://scor.sled.sc.gov/ConditionsOfUse.aspx>)
  - **Individual interview** with the applicant.
  - **Reference checks** of persons outside the congregation who know the applicant, preferably who know how the applicant works with children.
  - **Driving or Motor Vehicle records check** if the person may be transporting children or youth.
2. Any and all Church Personnel who *Occasionally Work With or Around Children or Youth* shall be screened and selected utilizing at least the following:
    - a. A **standard application** completed by the applicant that includes an acknowledgement for the release of information to conduct background checks and the Code of Conduct (Appendix B, Form F).
    - b. **Individual interview** with the applicant.



- c. **At least one Reference Check** of a person outside the congregation who knows the applicant, preferably who know how the applicant interacts with children.
  - d. **Driving or Motor Vehicle records check** if the person will be transporting children or youth.
  - e. **Sexual offender registry check** in any state where the applicant has resided during the past seven (7) years.  
(<http://scor.sled.sc.gov/ConditionsOfUse.aspx> )
3. All information gathered about an applicant will be carefully reviewed and evaluated to make a determination, in consultation with others as necessary, of whether or not the person is appropriate to work with children or youth.
  4. Church Personnel who work with or around children or youth must have a personnel file that is kept where other church records are kept.
  5. Criminal records checks and sexual offender registry checks will be conducted every five (5) years for Church Personnel who *Regularly Work With or Around Children or Youth*.  
(Sex offender registry: <http://scor.sled.sc.gov/ConditionsOfUse.aspx> is a free service)
  6. To the extent possible, no person should be permitted to supervise an immediate family member when working with or around children or youth. For the purpose of this policy, an immediate family member is defined as spouse, partner, child, parent, sister, brother, similar in-law relationship, stepchild, stepparent, stepsibling, grandparent, or co-habitant.
  7. Church Personnel who transfer within the Anglican Diocese of South Carolina and apply for, or are asked to, or who do undertake a position working with or around children or youth are required to undergo the same screening and selection process in *Section A* above. This requirement may be met through a transfer of a copy of their personnel file to the new congregation, school, agency, or program together with completion of a new application, individual interview and reference checks with the congregations, schools, agencies or other programs for which the applicant has worked with or around children or youth since the screening was last done as shown in the applicant's personnel file.

## **B. Education and Training Requirements**

1. Participation in the Diocesan training for child abuse prevention education and training is required for all *Church Personnel Who Regularly Work With or Around Children or Youth* before they start their work with children or youth or, if that is not possible, one hour of child abuse awareness training before they start their work and the rest of the training within three months of starting.
2. \*One hour of child abuse awareness education and training is required for all *Church Personnel Who Occasionally Work With or Around Children or Youth* before they start their work with children or youth.
3. \*Church Personnel who are responsible for screening, selection and supervision of others in programs for children and youth are required to complete an

additional three (3) hours of specialized education and training in screening, selection and monitoring every two years.

\*Items 2 and 3 will be brought into effect as we are able to break this training down to the parish level.

### **C. Monitoring and Supervision of Programs**

The monitoring and supervision of programs and activities involving children or youth is important for safeguarding children and youth and involves several aspects. One aspect involves having structural guidelines or standards for the programs and activities for children and youth. These include such things as who approves new programs, how many adults need to be present and the like. In addition to setting structural guidelines and standards, church leaders must make sure the structural safeguards are followed. Programs and activities have to be monitored and supervised to do that.

Another aspect of monitoring and supervision is that supervisory personnel and others monitor and supervise the behavior of adults, youth and other children, working with children and youth so that inappropriate behaviors and interactions can be detected and stopped. Some behaviors and interactions can be detected and stopped. Some behaviors and interactions are potentially harmful to children and youth in and of themselves. Examples include providing alcohol or drugs to children or youth or actually having sexual contact with a child or youth. Other behaviors and interactions are not necessarily harmful in and of themselves but are the same behaviors and interactions known to be used by those who abuse children or youth to *groom* them or their parents for eventual abuse or which provide the privacy child molesters need in order to abuse children or youth alone, and the like.

The structural guidelines and standards are covered in both this *Monitoring and Supervision* section and in the following section, **General Conduct for the Protection of Children and Youth**. The behaviors and interactions of persons with children and youth that need to be monitored and supervised are covered in this section on **General Conduct for the Protection of Children and Youth** and in the **Guidelines for Appropriate Affection**.

Parishes are encouraged to develop supervisory plans for each area of ministry with children and youth. These plans specify personnel involved; supervisory chain and methods of recording; overnight, specific procedures addressing implementation of personal safety requirements, and procedures regarding the safety of the physical environment. Sample attached.

1. Every program for children and youth should have established ratios for adults and children. Compliance with the established ratio is required at all times, including activities that occur off church premises.

2. Church Personnel are prohibited from being alone with a child or youth or multiple children or youth where other adults cannot easily observe them.
3. Church Personnel over the age of 21 must directly supervise Church Personnel under the age of 18 and be physically present during all activities.
4. An up to date list of approved congregation-sponsored programs for children and youth will be maintained in the church office or other place where church records are kept.
5. Church Personnel are not permitted to develop new programs for children or youth without approval from the rector or canonical equivalent. Requests to develop new programs should be submitted in writing to the rector. The rector will consider whether the plan for a new activity includes adequate adult supervision.
6. Each program will develop age-appropriate procedures to ensure the safety of children and youth using restrooms and showers or baths.
7. When supervising or assisting private activities such as dressing, showering or diapering infants or children, Church Personnel will remain in an area observable by other adults or work in pairs.
8. When possible, at least two unrelated Church Personnel must supervise activities. When both boys and girls are participating, male and female adults are encouraged to be present.

#### **D. General Conduct for the Protection of Children and Youth**

The following guidelines are intended to assist Church Personnel in monitoring and supervising behaviors and interactions with children and youth to identify and stop those that may be inherently harmful to children or youth, that are the type used by child molesters to groom children, youth and their parents, or that may create the conditions where abuse can occur more easily. These guidelines should also be used to make decisions about interactions with children and youth in church sponsored and affiliated programs. They are not designed or intended to address interactions within families. When exceptions to these guidelines must be made, they should be reported to the supervisor of the Church Personnel making the exception as soon as possible.

1. All Church Personnel who work with children or youth must agree to comply with the **Parish Guidelines for Appropriate Affection with Children and Youth (Appendix A)**.
2. No person will be allowed to volunteer to *Regularly Work With Children or Youth* until the person has been known to the clergy and congregation for at least six months through regular attendance and activities other than those related to children and youth activities.
3. Programs for infants and children under six (6) years old will have procedures to ensure that children are released only to their parents or legal guardians or those designated by them.
4. Church Personnel are prohibited from the non-sacramental use, possession, distribution, or being under the influence of alcohol, illegal drugs, or the

- misuse of legal drugs while participating in or assisting with programs or activities specifically for children or youth.
5. Parents or guardians must complete written permission forms before Church Personnel transport children and youth for a church sponsored activity or for any purpose on more than an occasional basis.
  6. Church Personnel will respond to children and youth with respect, consideration and equal treatment, regardless of sex, race, religion, sexual orientation, culture or socio-economic states. Church Personnel will portray a positive role model for children and youth by maintaining an attitude of respect, patience, and maturity. They will avoid even the appearance of favoritism.
  7. One-to-one counseling with children or youth will be done in an area where private conversations are possible but occur in full view of others (such as behind doors with glass inserts for visibility)
  8. Church Personnel are prohibited from dating or becoming romantically involved with a child or youth.
  9. Church Personnel are prohibited from having sexual contact with a child or youth.
  10. Church Personnel are prohibited from possessing any sexually oriented material (magazines, cards, videos, films, clothing, etc.) on church property or in the presence of children or youth except as expressly permitted as part of a pre-authorized educational program.
  11. Church Personnel are prohibited from using the Internet to view or download any sexually oriented materials on church property or in the presence of children or youth.
  12. Church Personnel are prohibited from discussing their own sexual activities, including dreams and fantasies, or discussing their use of sexually oriented or explicit materials such as pornography, videos or materials on or from the Internet, with children or youth.
  13. Church Personnel unrelated to participating youth are prohibited from sleeping in the same beds, sleeping bags, or tents of youth. For overnight conferences or activities at least one adult should occupy adjoining rooms to the best of your ability. It is acceptable to have multiple adults sleep with all the children or youth participating in one open space such as a church basement or camp lodge.
  14. Church Personnel are prohibited from dressing, undressing, bathing, or showering in the presence of children or youth.
  15. Church Personnel are prohibited from using physical punishment in any way for behavior management of children or youth. No form of physical discipline is acceptable. This prohibition includes spanking, slapping, pinching, hitting, or any other physical force. Physical force may only be used to stop a behavior that may cause immediate harm to the individual or to a child, youth or others.
  16. Church Personnel are prohibited from using harsh language, degrading punishment, or mechanical restraint such as rope or tape for behavior management.

17. Church Personnel are prohibited from participating in or allowing others to conduct any hazing activities relating to children's or youth ministry or camp activities.

### **Responding to Problems**

#### **A. Reporting Inappropriate Behaviors or Policy Violations with Children or Youth**

1. When Church Personnel observe any inappropriate behaviors, behaviors that are inconsistent with the Guidelines for Appropriate Affection, or which may violate any provision of these Policies for the Protection of Children and Youth from Abuse, they must immediately report their observations. Examples of inappropriate behaviors or policy violations would be seeking private time with children or youth, taking children or youth on over-night trips without other adults, swearing or making suggestive comments to children or youth, or selecting or using staff or volunteers without the required screening.
2. Such inappropriate behaviors or possible policy violations that relate to interactions with children or youth should be reported in one of the following ways:
  - a. A telephone call or meeting with the immediate supervisor of the person,
  - b. A telephone call or meeting with the rector, if the person is not the rector;
  - c. A telephone call or meeting with a church warden if the person is the rector;
  - d. A telephone call, meeting or fax to the bishop;
  - e. Submit a *Confidential Notice of Concern* (Appendix C), signed, to the bishop.
3. All reports of inappropriate behavior or policy violations with children or youth will be taken seriously.

#### **B. Reporting Suspected Abuse of Children or Youth**

1. All Church Personnel are required by this policy and State statute, to report known or suspected abuse of children or youth to the appropriate state authorities. (SC Code of Laws 20-7-510A) Persons required to report include members of clergy, teachers and childcare workers.
2. Failure to report suspected abuse of children or youth is a crime. Reports may be made confidentially or anonymously. Every state provided immunity from civil liability for persons required to report suspected abuse in good faith and without malice. Simply stated, "in good faith" means that the person submitting the report believes what he or she is reporting to be true.

3. In addition to reporting to the state authorities, Church Personnel are required to report any suspected or known abuse of children or youth that may have been perpetrated by Church Personnel directly to the rector of the Parish so that immediate and proper steps may be taken to ensure the safety of alleged victims and/or other children and youth.
4. Reports of suspected or known abuse that involves Church Personnel must be reported to the Anglican Diocese of South Carolina in the following ways:
  - a. A telephone call to or a meeting with the bishop;
  - b. A telephone call or meeting with the rector, if the rector is not the person being complained about.
  - c. Submit a Confidential Notice of Concern (Appendix C), signed, to the bishop by hand or by mail.
5. The Anglican Diocese of South Carolina and its Parishes will cooperate with any investigation by state authorities to the fullest extent appropriate and inform authorities that an internal investigation will be directed by the Anglican Diocese of South Carolina.
6. All personnel will maintain confidentiality of a report.

## *APPENDIX A*

### **A. Parish Guidelines for Appropriate Affection with Children and Youth**

The Anglican Diocese of South Carolina and its Parishes are committed to creating and promoting a positive, nurturing environment for our children's and youth ministries that protect our children and youth from abuse and our Church Personnel from misunderstandings. When creating safe boundaries for children and youth, it is important to establish what types of affection are appropriate and inappropriate; otherwise that decision is left to each individual. Stating which behaviors are appropriate and inappropriate allows Church Personnel to comfortably show positive affection in ministry, and yet identify individuals who are not maintaining safe boundaries with children or youth. These guidelines are based, in large part, on avoiding behaviors known to be used by child molesters to groom children or youth and their parents for future abuse. The following guidelines are to be carefully followed by all Church Personnel working around or with children or youth.

1. Love and affection are part of the church life and ministry. There are many ways to demonstrate affection while maintaining positive and safe boundaries with children and youth.

Some positive and appropriate forms of affection are listed below:

- Brief hugs.
  - Pats on the shoulder or back.
  - Handshakes.
  - "High-fives" and hand slapping.
  - Verbal praise.
  - Touching Hands, faces, shoulders and arms of children and youth.
  - Arms around shoulders.
  - Holding hands while walking with small children.
  - Sitting beside small children.
  - Kneeling or bending down for hugs with small children.
  - Holding hands during prayer.
  - Pats on the head when culturally appropriate. (For example, this gesture should typically be avoided in some Asian communities).
2. The following forms of affection are considered **inappropriate** with children and youth in ministry setting because many of them are the behaviors that child molesters use to groom children or youth and their parents for later molestation or can be, in and of themselves sexual abuse.
    - Inappropriate or lengthy embraces.
    - Kisses on the mouth.
    - Holding children when this is not age appropriate and desired by the child.

- Touching bottoms, chests or genital areas other than for appropriate diapering or toileting of infants and toddlers.
- Showing affection in isolated areas such as bedrooms, closets, staff only areas or other private rooms.
- Occupying a bed with a child or youth.
- Touching knees or legs of children or youth. Wrestling with children or youth.
- Tickling children or youth.
- Piggyback rides.
- Any type of massage given by a child or youth to an adult.
- Any type of massage given by an adult to a child or youth.
- Any form of unwanted affection.
- Comments or compliments (spoken, written, or electronic) that relate to physique or body development. Examples would be, “You sure are developing,” or “You look really hot in those jeans.”
- Snapping bras or giving wedgies or similar touch of underwear whether or not it is covered by other clothing.
- Giving gifts or money to individual children or youth.
- Exclusive private meals with individual children or youth.

To the best of your ability avoid the above situations. Many of these situations could be *grey areas* or a judgment call.



**Appendix B**                      **FORMS RELATING TO CANON XXXV**  
**(Sexual Abuse Prevention within the Anglican Diocese of SC)**

Form A, Revised	Covenant for Sexual Responsibility, Clergy
Form B	Covenant for Sexual Responsibility, Lay Employees & Volunteers
Form C	For Vestries Adopting Diocesan Policy, on Sexual Misconduct as the Congregation's Policy
Form D	Acknowledgement of Receipt of the Vestry
Form E (2pgs.)	Application Form
Form F	Code of Conduct
Form G	Acknowledgement, Release and Signature
<b>Appendix C</b>	Confidential Notice of Concern
<b>Appendix D</b>	Reporting Agencies for the State of South Carolina
<b>Appendix E</b>	Diocesan Canon XXXV- Prevention of Sexual Misconduct within the Diocese (adopted 1995)
<b>Appendix F</b>	South Carolina Statute References and Reporting Requirements

## **FORM "A" REVISED**

### COVENANT FOR SEXUAL RESPONSIBILITY, CLERGY

I agree to abide by the Episcopal Directive issued October 9, 1991: "It is expected that all Members of the Clergy of this Diocese, having subscribed to the Declaration required by Article VIII of the Constitution, shall be under the obligation to abstain from sexual relations outside of Holy Matrimony."

For the purposes of this covenant, I, the undersigned, understand that the Anglican Diocese of South Carolina further defines sexual misconduct in the following way:

#### **Abuse**

Sexual abuse or sexual molestation of any person, including but not limited to, any sexual involvement, sexual activity, or sexual contact with a person who is a minor or who is legally incompetent.

#### **Harassment**

In a situation where there is an employment, mentor or colleague relationship between the persons involved, including but not limited to, sexually-oriented humor or language; questions or comments about sexual behavior or preference unrelated to employment qualifications; undesired physical contact; inappropriate comments about clothing or physical appearance, or repeated requests for social engagements.

#### **Exploitation**

Including but not limited to the development, or the attempted development, of a sexual or romantic relationship between a cleric, employee or volunteer and a person with whom he/she has a pastoral and fiduciary relationship, whether or not there is apparent consent from the individual.

#### **Pastoral Relationship**

Means: A relationship between a cleric, employee, or volunteer and any person to whom such cleric, employee, or volunteer provides pastoral counseling, pastoral care, spiritual direction, or spiritual guidance or from whom such cleric, employee, or volunteer has received confession or confidential or privileged information.

I agree to abstain from any behavior that constitutes sexual abuse, sexual harassment, sexual coercion, or sexual exploitation of children or adults while I minister as a paid employee or volunteer. I have never been convicted of sexual misconduct as defined above, nor had such a conviction expunged.

I understand that if I engage in such behavior I will be subject to a disciplinary process and agree to fully participate in that process. Further, I acknowledge that such process may result in termination of employment and, if ordained, inhibition, suspension or deposition according to the Canons of the Diocese.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Print or type full name

\_\_\_\_\_  
Witness Signature

\_\_\_\_\_  
Witness print or type full name

Date:

Return to: The Bishop's Office  
The Anglican Diocese of S. C.  
P.O. Box 20127  
Charleston, SC 20413-0127

Updated: February 2020

**Form “B”**

*Covenant for Sexual Responsibility,  
Lay Employees and Volunteers*

For the purposed of this covenant, I, the undersigned, understand that the Anglican Diocese of South Carolina defines sexual misconduct in the following way:

Abuse: Sexual abuse or sexual molestation of any person, including but not limited to, any sexual involvement, sexual activity, or sexual contact with a person who is a minor or who is legally incompetent.

Harassment: In a situation where there is an employment, mentor or colleague relationship between the persons involved, including but not limited to, sexual behavior or preference related to employment qualifications; undesired physical contact; inappropriate comments about clothing or physical appearance, or repeated requests for social engagements.

Exploitation: Including but not limited to the development or the attempted development of a sexual or romantic relationship between a cleric, employee or volunteer and a person with whom he/she has a pastoral and fiduciary relationship, whether or not there is apparent consent from the individual.

Pastoral Relationship means: A relationship between a cleric, employee, or volunteer and any person to whom such cleric, employee, or volunteer provides pastoral counseling, pastoral care, spiritual direction, or spiritual guidance or from whom such cleric, employee, or volunteer has received confession or confidential or privileged information.

I agree to abstain from any behavior that constitutes sexual abuse, sexual harassment, sexual coercion, or sexual exploitation of children or adults while I minister as a paid employee or volunteer. I have never been convicted of sexual misconduct as defined above, nor has such a conviction expunged.

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Print or type full name

\_\_\_\_\_  
Witness signature

\_\_\_\_\_  
Witness print of type full name

Date: \_\_\_\_\_

Return this original to the administrative office of your immediate employer.

Updated : February 2020, Anglican Diocese of S.C., PO Box 20127, Charleston, SC 29403.

**Form C**

For Vestries Adopting the Diocesan *Policy for Protection of Children and Youth from Abuse*  
Congregation's Policy

Resolved, that the Vestry of \_\_\_\_\_ in  
the city of \_\_\_\_\_, hereby adopts the Anglican Diocese of  
South Carolina's *Policy for Protection of Children and Youth from Abuse* as the policies  
and procedures of this congregation, by formal action taken at a vestry meeting held on  
\_\_\_\_\_.

Attest: \_\_\_\_\_  
Clerk of the Vestry

\_\_\_\_\_  
Date

Return this form to:

The Rev. Canon Jim Lewis  
The Anglican Diocese of South Carolina  
PO Box 20127  
Charleston, SC 29413-0127

Updated: February 2020



**Form E**

**Application Form**

Instructions

*Please complete all of the questions accurately and fully.  
Attach additional sheets if needed.*

Personal Data

Today's Date: \_\_\_\_\_  
Name: \_\_\_\_\_  
Street address: \_\_\_\_\_  
City: \_\_\_\_\_  
State: \_\_\_\_\_ Zip: \_\_\_\_\_  
How long at current address: \_\_\_\_\_  
Home Phone: \_\_\_\_\_  
Work phone: \_\_\_\_\_  
Best time to contact you: \_\_\_\_\_  
E-Mail address: \_\_\_\_\_  
Drivers Lic.number: \_\_\_\_\_ State: \_\_\_\_\_  
Social Security number: \_\_\_\_\_  
Are you legally eligible to work in this country?  
 Yes  No

*Note: If you are chosen for a paid position, you will be required to show documents verifying your employment eligibility and identity to complete the INS Form I-9 as required by the Immigration Reform and Control Act.*

Please list your addresses in the past five years:  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

For what position are you applying? \_\_\_\_\_

What interest you about the position for which you are currently applying? \_\_\_\_\_

Employment History  
years.

*Please complete for your prior employers, covering the past ten*

Current Employer

Company Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_  
Immediate Supervisor name: \_\_\_\_\_  
Supervisor's Phone number: \_\_\_\_\_  
Position Held: \_\_\_\_\_  
Dates of employment: from: \_\_\_\_\_ to: \_\_\_\_\_  
Reason for leaving position: \_\_\_\_\_

Previous Employer:

Company Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_  
Immediate Supervisor's name: \_\_\_\_\_  
Supervisor's phone number: \_\_\_\_\_  
Position held: \_\_\_\_\_  
Dates of Employment: from: \_\_\_\_\_ to: \_\_\_\_\_  
Reason for leaving position: \_\_\_\_\_

## Form E (Continued)

Use additional sheets as necessary for additional employers.

List **volunteer experience** including experience with children and youth.

Organization: \_\_\_\_\_  
Contact: \_\_\_\_\_  
Phone: \_\_\_\_\_ Duties: \_\_\_\_\_  
\_\_\_\_\_  
Dates: from: \_\_\_\_\_ to: \_\_\_\_\_

Use additional sheets as necessary.

Educational history      Name of School/College: \_\_\_\_\_  
Address: \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Program or degree \_\_\_\_\_ Completed? \_\_\_\_\_  
Name of School/College: \_\_\_\_\_  
Address: \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Program or degree \_\_\_\_\_ Completed? \_\_\_\_\_  
Name of School/College: \_\_\_\_\_  
Address: \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Program or degree \_\_\_\_\_ Completed? \_\_\_\_\_

Professional/Civic References

Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
City \_\_\_\_\_ State: \_\_\_\_\_ Zip \_\_\_\_\_  
Daytime Phone \_\_\_\_\_  
How long have you known this person? \_\_\_\_\_  
Relationship to you: \_\_\_\_\_  
Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
City \_\_\_\_\_ State: \_\_\_\_\_ Zip \_\_\_\_\_  
Daytime Phone \_\_\_\_\_  
How long have you known this person? \_\_\_\_\_  
Relationship to you: \_\_\_\_\_

Personal References

Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
City \_\_\_\_\_ State: \_\_\_\_\_ Zip \_\_\_\_\_  
Daytime Phone \_\_\_\_\_  
How long have you known this person? \_\_\_\_\_  
Relationship to you: \_\_\_\_\_  
Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
City \_\_\_\_\_ State: \_\_\_\_\_ Zip \_\_\_\_\_  
Daytime Phone \_\_\_\_\_  
How long have you known this person? \_\_\_\_\_  
Relationship to you: \_\_\_\_\_

Family References

Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
City \_\_\_\_\_ State: \_\_\_\_\_ Zip \_\_\_\_\_  
Daytime Phone \_\_\_\_\_  
How long have you known this person? \_\_\_\_\_  
Relationship to you: \_\_\_\_\_



## **Code of Conduct for the Protection of Children and Youth – Form F**

*Read and Initial each item to signify your agreement to comply with the statement.*

\_\_\_\_\_ I agree to do my best to prevent abuse and neglect among children and youth involved in church activities and services.

\_\_\_\_\_ I agree not to physically, sexually or emotionally abuse or neglect a child or youth.

\_\_\_\_\_ I agree to comply with the policies for Protection of Children and Youth from abuse defined by the policy of the Anglican Diocese of South Carolina.

\_\_\_\_\_ I agree to comply with Expectations and Prohibitions concerning Sexual Misconduct as defined by the policy of the Anglican Diocese of South Carolina.

\_\_\_\_\_ I agree to comply with the Guidelines for Appropriate Affection with children and youth as defined by the policy of the Anglican Diocese of South Carolina.

\_\_\_\_\_ In the event that I observe inappropriate behaviors or possible policy violations with children or youth, I agree to immediately report my observations.

\_\_\_\_\_ I acknowledge my obligation and responsibility to protect children and youth and agree to report known or suspected abuse of children or youth to appropriate church leaders/supervisors and state authorities in accordance with the *Policy for Protection of Children and Youth from Abuse*.

\_\_\_\_\_ I understand that the church will not tolerate abuse of children and youth and I agree to comply in spirit and in action with this position.

**Acknowledgement, Release and Signature – Form G**

To the best of my knowledge, the information contained in this application is complete and accurate. I understand that providing false information is grounds for not hiring me or choosing me for a volunteer position or for my discharge if I have already been hired or chosen.

I authorize any person or organization, whether or not identified in this application, to provide any information concerning my previous employment, education, credit history, driving record, criminal conviction record, sexual offender registry or other qualifications for my employment or volunteering. I also authorize \_\_\_\_\_ (Parish) to request and receive such information.

If hired or chosen, I agree to be bound by \_\_\_\_\_ (Parish's) policies and procedures, including but not limited to its *Policy for the Protection of Children and Youth from Abuse* and *Code of Conduct for the Protection of Children and Youth*. I understand that these may be changed, withdrawn, added to or interpreted at any time at the \_\_\_\_\_ (Parish's) sole discretion and without prior notice to me.

I also understand that my employment or volunteering may be terminated, or any offer or acceptance of employment or volunteering withdrawn, at any time, with or without cause, and with or without prior notice at the option of \_\_\_\_\_ (Parish) or myself.

Nothing contained in this application or in any pre-employment or pre-volunteering communication is intended to or creates a contract between myself and \_\_\_\_\_ (Parish) for wither employment, volunteering or the providing of any benefit.

I have read and understand the above provisions.

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

**APPENDIX C      Confidential Notice of Concern**

Individual(s) of Concern: \_\_\_\_\_

Date of Occurrence: \_\_\_\_\_

Time of Occurrence: \_\_\_\_\_

Type of concern:

- Inappropriate behavior with a child or youth
- Policy violation with a child or youth
- Possible risk of abuse
- Other concern:

Describe the situation: what happened, where it happened, when it happened, who was involved, who was present, who was notified? If reported to the State, what was their recommendation about investigating? *Attach additional sheets if necessary.*

Has this situation ever occurred previously? *Attach additional sheets if necessary.*

What action was taken? How was the situation handled, who was involved, who was questioned, were police called? *Attach additional sheets if needed.*

What is the follow-up plan? Does anyone else need to be notified? Will the situation need monitoring? Would you like someone to call you to discuss this situation? *Attach additional sheets if needed.*

Submitted by: (please print) \_\_\_\_\_

Telephone number: \_\_\_\_\_

Location and address: \_\_\_\_\_

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Reviewed by: \_\_\_\_\_



## Appendix E

### CANON XXXV – Sexual Misconduct within the Anglican Diocese of SC-(1995)

*Section 1.* Each parish and mission in union with the Diocesan Convention of the Anglican Diocese of South Carolina shall adopt a definition of the terms *Sexual Misconduct and Pastoral Relationship*. In addition to the above definitions of sexual misconduct, the diocese and the congregations thereof affirm that Holy Matrimony is the context for sexual relations and that clergy shall not bless same-gender relationships as Holy Matrimony and they shall not condone same-gender sexual relationships by any official act. Sexual relations outside marriage shall be deemed to be a failure to set a wholesome example to other members of the church.

*Section 2.* Each Parish and Mission in union with the Diocesan Convention of the Anglican Diocese of South Carolina shall adopt a manual (referred hereafter in the Canon XXXV as the “Manual”) that outlines standards of conduct to be maintained and procedures to be followed for the purpose of preventing Sexual Misconduct by any clergy, employees or volunteers of the Parish or Mission.

*Section 3.* The standards and procedures set forth in the Manual shall be followed by the Parish or Mission as long as it is in union with the Diocesan Convention of the Anglican Diocese of South Carolina.

*Section 4.* The Manual shall include at a minimum the following:

- a) The definitions of Sexual Misconduct and Pastoral Relationship which have been adopted in accordance with Section 1;
- b) A statement of specific behavioral standards that proscribe such Sexual misconduct;
- c) Requirements of strict prohibition of interaction with children and youth by anyone with a civil or criminal record of child abuse or who has admitted prior sexual abuse or anyone known to have had a paraphiliac diagnosis (e.g., pedophilia, exhibitionism, voyeurism) as defined by the American Psychiatric Association;
- d) Outline of procedures for the investigation of allegations of Sexual Misconduct that conform to the disciplinary Canons of the Diocese and demonstrate sensitivity to the complainant to seek justice for all parties;
- e) Statement of procedures, commensurate with the offense, for discipline and professional rehabilitation after an evaluation indicated Sexual Misconduct, including:
  - i. consultation between the appropriate institutional executive and appropriate bodies for possible disciplinary action, and
  - ii. professional rehabilitation assessment by a credentialed professional.

*Section 5.* Each Parish and Mission shall comply with the following procedures:

- a) it shall keep on file, the signed statements by all of its clergy, volunteers who regularly supervise youth activities, vestry members, and employees that each party has received the Manual and understands its contents;
- b) It shall make reasonable thorough background checks of all clergy, volunteers who regularly supervise youth activities (excluding unpaid Sunday School teachers), and employees, within the confines of permissible law, prior to ordination, employment, or acceptance into this Diocese (either initial licensing or accepting a letter dimissory) to determine current or historic Sexual Misconduct allegations, criminal records or paraphiliac behavior. Such background checks will include inquiries of all bishops having past or present canonical authority over the individual during the past five years. If the individual has had one employer for over five years, then inquiries will be made of the two most recent employers;
- c) It shall require that, within six months of employment, all clergy, volunteers who regularly supervise youth activities (excluding unpaid Sunday School teachers) and employees must receive a minimum of four hours of initial training on issues of child abuse in church settings. In addition, it shall distribute to all of its clergy, volunteers who regularly supervise youth activities, vestry members and employees, a summary (which will have been prepared by the chancellor of the Diocese) of current child abuse statutes and reporting requirements for the South Carolina legal jurisdiction;
- d) It shall require that, within six months of employment, all clergy and employees (excluding clerical and maintenance workers) must receive a minimum of four hours of initial training on issues of sexual harassment in employment, mentor and colleague relationships and sexual exploitation in pastoral relationships; and
- e) It shall require that clergy and other pastoral care providers must have ongoing professional supervision or must refer the individual to professional counseling after six sessions have been held around a given life issue, and fees or donations for pastoral care will be proscribed. Anyone charging fees for counseling outside the scope of church employment must possess appropriate professional credentials and proof of separate professional liability insurance, including coverage for Sexual Misconduct, in force at all times.

*Section 6.* Each Parish and Mission shall adopt and comply with the following procedures whenever an evaluation of evidence indicates Sexual Misconduct by an individual;

- a) It shall notify the Bishop of this Diocese and the members of its Parish vestry of Mission council; and
- b) Prior to the individual's being eligible for future or continuing employment by any parish or mission in this Diocese, there shall be:
  - i. A professional rehabilitation assessment by a credentialed professional approved by the Bishop of the Diocese,

- ii. If the individual in question is ordained clergy, endorsement by the Bishop of the Diocese and the Bishop of canonical residence (if different), and
- iii. A requirement that the offender make amends to any aggrieved parties to the satisfaction of his or her ecclesiastical superior.

*Section 7.* Each parish vestry or mission council shall by formal motion adopt its Manual and shall certify in writing to the Diocesan Headquarters that it has done so. No votes at the Diocesan Convention of this Diocese shall be received from any Parish or Mission which has failed prior to the convening of the convention in 1996, to comply with the requirements of this Canon. Failure to comply for more than (2) years shall be grounds for the Diocesan Bishop or Ecclesiastical Authority to declare a parish or mission no longer to be in union with the Diocesan Convention.

**Appendix F- South Carolina Statute References and Reporting Requirements**

<b>Statute</b>	<b>What is Reportable Abuse?</b>	<b>Mandatory Reporters</b>	<b>Where to Report</b>	<b>Clergy privilege</b>
Code §§ 20-7-490 et seq. (2003)	physical, sexual, or mental abuse by a “parent, guardian, or other person responsible for his welfare” (includes an employee of a child day care facility)	Includes a “member of the clergy,” school teacher, counselor, principal, assistant principal, social or public assistance worker, or childcare worker in a childcare center or foster care facility [510]	Department of Social Services or a local law enforcement agency	“The privileged quality of communication between husband and wife and any professional person and his patient or client, except that between attorney and client or clergy member, including Christian Science Practitioner or religious healer and penitent, is abrogated and does not constitute grounds for failure to report or the exclusion of evidence in a civil protective proceeding resulting from a report pursuant to this article. However, a clergy member, including Christian Science Practitioner or religious healer, must report in accordance with this sub-article except when information is received from the alleged perpetrator of the abuse and neglect during a communication that is protected by the clergy and penitent privilege as defined in section 19-11-90.” [550]



